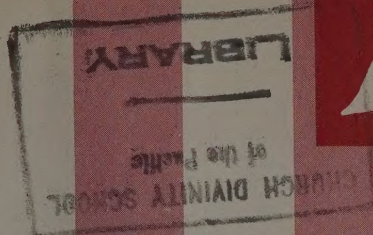


Forth

The Spirit of Missions

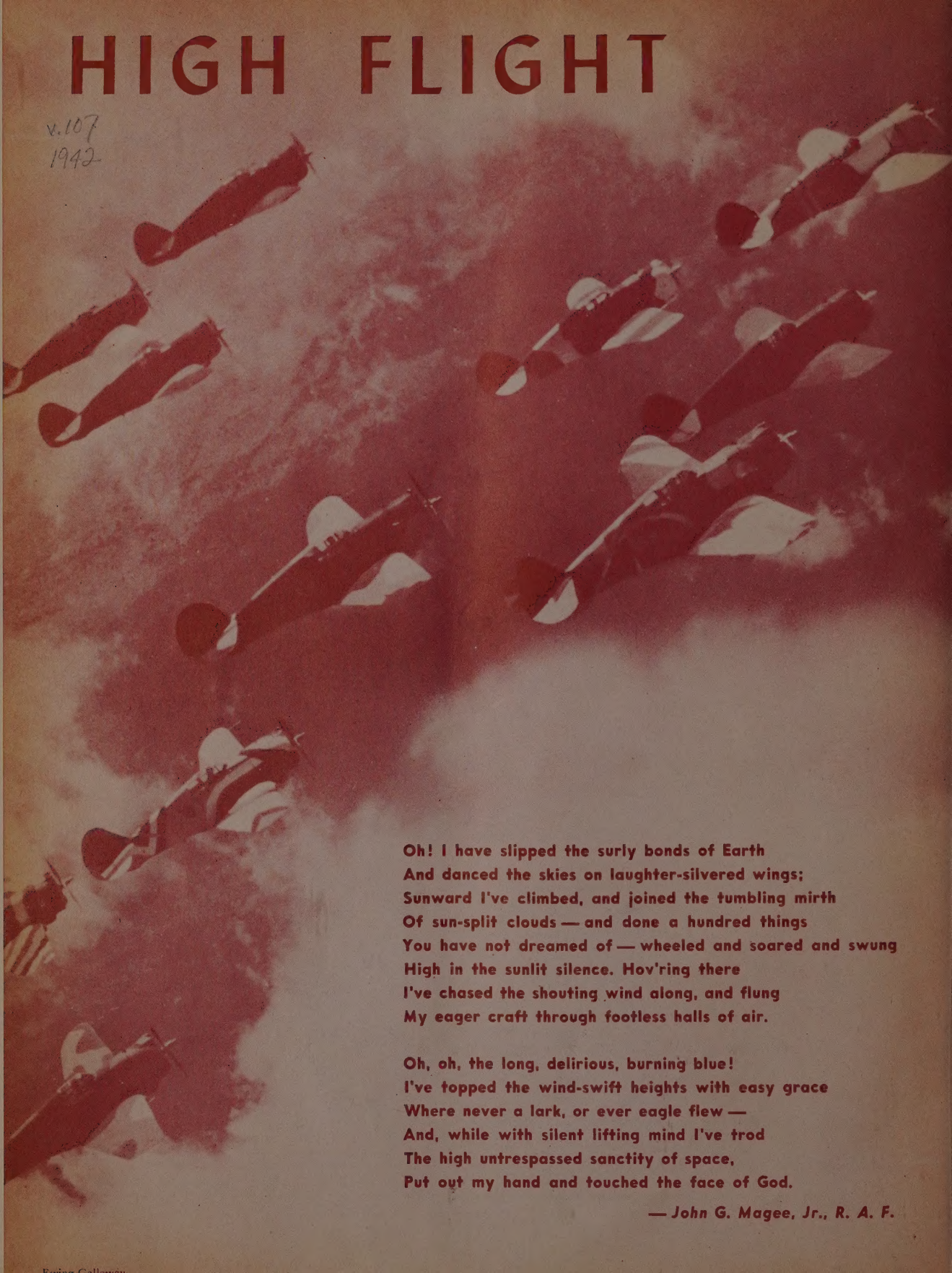


THE ARMY AND NAVY COMMISSION NUMBER

JANUARY • 1942

HIGH FLIGHT

v. 107
1942



Oh! I have slipped the surly bonds of Earth
And danced the skies on laughter-silvered wings;
Sunward I've climbed, and joined the tumbling mirth
Of sun-split clouds — and done a hundred things
You have not dreamed of — wheeled and soared and swung
High in the sunlit silence. Hov'ring there
I've chased the shouting wind along, and flung
My eager craft through footless halls of air.

Oh, oh, the long, delirious, burning blue!
I've topped the wind-swift heights with easy grace
Where never a lark, or ever eagle flew —
And, while with silent lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of God.

— John G. Magee, Jr., R. A. F.

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From the English war zone came the poem, **HIGH FLIGHT**, on the opposite page. It was written by John A. Magee, Jr., R.A.F. pilot and American, shortly before he was killed in action. Nineteen years of age, young Magee was the son of the Rev. John A. Magee, former missionary in China. Below he is shown when he received his wings at a Canadian training field before going to England. Royal Canadian Air Force photo.



FORTH QUIZ

The following questions are based on articles in this issue. Can you answer them?

1. Where is the largest center of Navy personnel in the U.S. said to be located?
2. What is Bishop William Lawrence's chief claim to fame?
3. In what year did Governors Island become the property of the Federal Government?
4. What are some parishes doing in recreational ways for the men in uniform?
5. What share of the Army-Navy Commission Fund will go to the aid of parishes near camps?
6. What high-ranking naval officer recently commended the Church's efforts in Honolulu?
7. How does the Cathedral of St. John the Divine compare in size with other world cathedrals?
8. Where have Chinese graduate nurses from St. Luke's and St. Elizabeth's Hospital, Shanghai, been rendering splendid service?
9. What prominent Churchman in recent months arrived in Sagada?
10. Into what three main categories does an Army Chaplain's work fall?
11. Who founded Calhoun School? When?
12. How many patients does St. Stephen's Hospital in Delhi care for annually?
13. What is the theme of the chapel at Texas State College for Women?

Answers are on page 32.



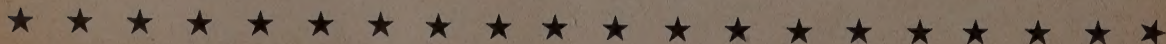
KEEP YOUR CHURCH

with them



*Give
to the*

ARMY AND NAVY COMMISSION FUND





The Present Emergency---An Opportunity

By H. ST. GEORGE TUCKER

The Presiding Bishop

HUNDREDS of thousands of our young men are being called away from their homes and occupations to serve in the armed forces of our country. While the cost of maintaining and equipping the Army and the Navy is borne by the civilian population, yet the sacrifice that each individual is required to make is proportionately much greater for those who are called to serve in the armed forces than for those who remain at their usual occupations.

The sacrifice made by the selectees is not only material. Every man who enlists in the armed forces does so with the realization that he must be ready to sacrifice life itself for the sake of his country. Even apart from the dangers of war, the training and discipline to which he must submit impose serious hardships upon him.

On the moral and spiritual side he has to meet entirely new problems without the support and guidance which at home are given him by his family, his church and the customs and public opinion of his community. The government which he serves is not unaware of this and makes provision for his spiritual welfare through the stationing of chaplains and the furnishing of places of worship in the camps and on the ships.

This however does not relieve the Church of any further concern for the spiritual welfare of those in the country's service. Some of the most serious problems affecting the spiritual and moral welfare of the selectees arise in areas outside of the camps, where neither the government nor its chaplains have any jurisdiction. There are also various needs connected with the work of chaplains which the government cannot meet.

The responsibility for meeting this situation should be gladly assumed by the Church. If readiness to deal with emergencies is a crucial test of value, the Church should welcome this opportunity of demonstrating that it is God's appointed agency for guarding and promoting the spiritual welfare of His children.

At a time when unusual sacrifice has become a universal requirement for those who are serious in their efforts to safeguard human welfare, the Church will not expect exemption from sacrifice in fulfilling its responsibilities. On the contrary, the followers of Him who gave His life for man's salvation will be eager to follow their Lord's example in this emergency. Let us therefore respond to this need in the glad confidence that our sacrifices will be productive of real blessings.

By HENRY KNOX SHERRILL

Chairman, Army and Navy Commission

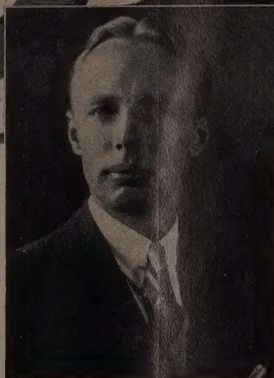
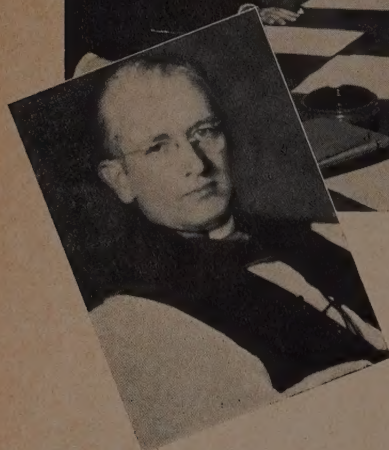
MANY of the young men of our Church are now in the service of the Nation in the Army, the Navy, and the Marine Corps. They are in camp, in maneuvers, on the sea, in the air, from Iceland to the Philippines and the shores of South America. What they are and what they do is of vital concern to the Nation and to the Church, not only in the present, but for many years ahead.

It is essential that they should have with them the ministry of our Church, in the fullest meaning of that word, the Sacraments, the friendship and the spiritual guidance of chaplains, *The Prayer Book for Soldiers and Sailors* with prayers, hymns, and Bible readings.

The Army and Navy Commission, representing the Church, is meeting this need and opportunity. We are upholding the hands of the chaplains in furnishing them with portable altars, Communion sets, Prayer Books, Forward Movement literature, necessary discretionary funds. As an act of simple justice we should pay the pension premiums of chaplains, many of whom are making a real sacrifice in these days of emergency.

Furthermore, we should undertake, as the means are available, the strengthening in every way of parishes near the great camps and naval stations. The Government does much; but we do not wish a governmental Prayer Book. This is the Church's field in ministering to our own sons, and I rejoice that here is something we can and should do. Many other helpful agencies furnish opportunities for social gatherings and for recreation. Our field is spiritual, and it is our own.

We are asking of the Church \$385,000 for these purposes. If this seems a large sum, let me remind you that the War Commission in 1917-19 was given and expended over \$800,000. We can reach this goal only through the sacrificial gifts of every member of the Church, in every Diocese and District. In addition to financial support, we call upon clergy and people for prayer, for intelligent and planned interest in these men who have gone out of their homes and parishes into the service of the Nation. The members of this Commission and the chaplains are eager to do all they can, but the task belongs to the whole Church.



Army and Navy Commission (top) with Bishop Sherrill, chairman, and Dr. Henry B. Washburn, secretary, at head of table. Below, Bishop McKinstry, executive chairman of Sponsors' Committee; Ernest M. May, treasurer; Dr. Endicott Peabody, chairman.

Army-Navy Commission on War Job

NEEDS \$385,000 TO SERVE YOUTH IN ARMED FORCES

WHEN 21-year-old Bill Hoyt left his father's prosperous farm in northern Iowa in answer to the selective service call, he was typical of some two million American youths now learning the art of modern warfare in Army camps and Naval stations throughout the country. Bill had been taking agricultural courses at the State College in his spare time and saving his money so he could marry soon.

But these things had to be postponed, and now, for the first time in his life, Bill finds himself hundreds of miles from home in unfamiliar Army barracks, exposed to new temptations and rubbing elbows with youths from distant cities and hamlets. Many of his associates have different habits and even peculiar kinds of speech. It is little wonder therefore that for the first few weeks in camp, Bill was bewildered and homesick.

It is to serve the thousands of young men like Bill Hoyt who have left their

homes and parish churches that General Convention provided for the appointment of the Army and Navy Commission with the Rt. Rev. Henry K. Sherrill of Massachusetts, as chairman. Early in 1941, the Commission tackled its huge job which has been growing and expanding in size almost daily ever since. The result: a remarkable task of aiding Army and Navy chaplains, of providing Prayer Books and literature and much-needed though small discretionary funds for chaplains, has been accomplished.

Today, the Commission faces an even greater responsibility. Its program is designed to give the men in uniform adequate and helpful services, the comforts of pastoral care and counsel and the opportunity to receive the Sacraments regularly. It recognizes clearly the problems and temptations which confront these boys now thrown upon their own resources and far from home ties. Already about 150 Episcopal clergy are serving as

chaplains in the armed forces and doubtless many more will be called. These men must be helped.

Then there are the many small parishes in towns and young cities where huge training centers have sprung up literally overnight. The severe strain which has been put upon these must be eased.

And to enable the Army and Navy Commission to do this tremendous job, the Church is shortly to have an opportunity to give to a \$385,000 fund needed to finance the program. The campaign will be launched this month and will culminate on March 8 when a free-will offering is asked in every parish in the country.

By far the largest share of the fund—\$210,000—will go to the aid of parishes and mission churches near camps. Added staff clergy are needed in these, as well as funds to provide the proper sort of program for the men. Church chaplains must be pro-

(Continued on page 33)

FORTH—January, 1942



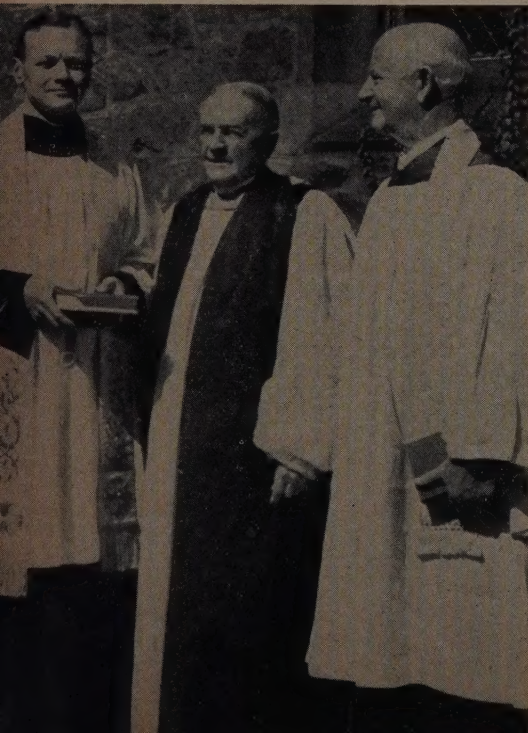
W. Appleton Lawrence (right), Bishop of Western Massachusetts and his brother Frederic, rector of St. Paul's, Brookline, with their father. Bachrach photo.

World War I Fund Leader

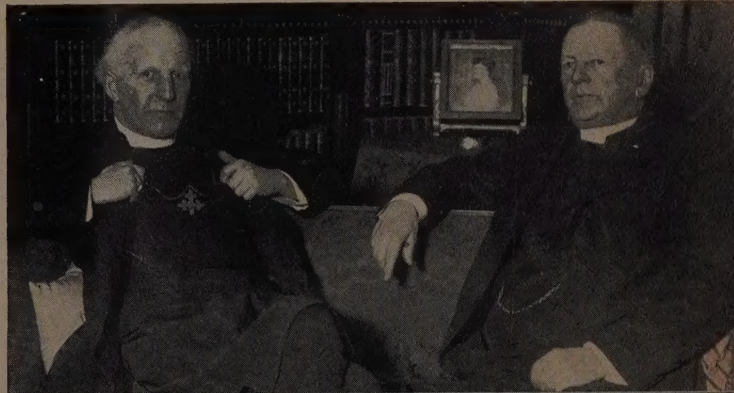
AS chairman of the Episcopal Church's War Commission, 1916-18, the late Bishop William Lawrence of Massachusetts rendered one of his many conspicuous acts of service to the Church, securing gifts of \$800,000 for the commission's use. His successor, Bishop Henry K. Sherrill, is chairman of the Army and Navy Commission today.

Born in Boston in 1850, succeeding Phillips Brooks in 1893 as Bishop of Massachusetts, Bishop Lawrence was all his life a leading citizen of that Commonwealth. The whole Church knew him no less, and in many capacities, as dean of the Episcopal Theological Seminary, Cambridge, trustee of many Church schools, chairman of the House of Bishops, president of the Church Pension Fund. He was keenly interested in the present Army and Navy Program.

The Rev. Dr. Endicott Peabody, founder of famous Groton School, (below) with Bishop Lawrence and the Bishop's son, Frederic.



Phillips Brooks (right), Bishop of Massachusetts, and the man who was to succeed him, William Lawrence. (Below) Cosmo Lang of Canterbury, then Archbishop of York, visited Bishop Lawrence in 1918, and the Bishop with Chaplains Danker, Cochrane and Moody in 1917.



Chaplains Bolster

EPISCOPAL CLERGYMEN



Chaplain Stephen Webster chats with a soldier during Louisiana maneuvers.



Chaplain Thomas Byrne marries Sgt. Robert Travis and Eileen Robinson at Trinity Church, Galveston, Texas.

TO the boys in the Army camps Uncle Sam's chaplains are fathers, officers, friends, and counselors all rolled into one. On the way home from maneuvers recently a young recruit from a North Carolina camp was relating details of a scrap he had gotten into.

"And how will you square yourself for that boner, Jim?" asked one of his buddies.

"I won't try," was the reply. "I'll talk to my chaplain; he'll tell me what to do."

And so it goes all through the Army. When trouble comes up the young soldier knows where he will find an understanding and sympathetic adviser. "We always go to the chaplain when we get in a jam," declared an Ohio college boy who had served nearly a year. "They're swell guys."

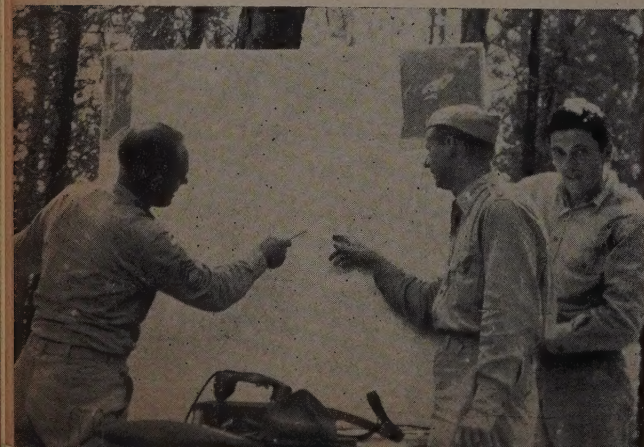
That the U. S. Government realizes the importance of its soldiers' spiritual welfare is shown by the ample expenditures allotted for the erection of scores of chapels in the camps and for the appointments of hundreds of chaplains of all faiths, including about 150 Episcopal clergymen.

Almost the first man with whom the young soldier comes in contact upon arriving in camp is the chaplain. In his strange new environment the soldier will be faced with many problems, temptations, and readjustments. It is then that he needs his chaplain. And, aside from the religious services which he conducts, perhaps no other phase of the chaplain's work is so important as the personal contacts with the men. A partial list of the varied things they call upon him to talk about include: spiritual guidance, personal

trouble, trouble at home, education, finances, their girl friend, their children, their home, and problems in the battery with the first sergeant, the lieutenant, the captain, the major.

Indeed, according to Col. Guy C. Rexroad, commanding officer of the 130th Field Artillery, 35th Division, at Camp Robinson, Ark., "No man holds a more important job than the chaplain. He holds a unique position with the men of the regiment. This office permits anyone to go to him

Chaplain Hamilton H. Kellogg studies the "enemy's position" to escape being "captured" during recent maneuvers in Louisiana.



Chaplain Byrne celebrates Holy Communion in the service club of the 265th Coast Artillery before completion of its chapel.



Morale of America's Soldiers

TRYING ON RELIGIOUS DUTIES WITH ARMY



During Army field maneuvers religious services for the soldiers often are held out doors.

direct. He does not limit you in what you can ask him and he is the one officer to whom you can safely confide your troubles."

The chaplain's duties fall into three main groups—religious, military, and pastoral. But first and foremost he is a religious leader and his primary function is to supervise the spiritual life of the men. Regulations require him to hold appropriate religious services each Sunday for the entire command or for those of his own denomination if the camp has more than one chaplain.

Many chaplains are conducting classes in religious instruction, Bible history, and other related subjects. One chaplain in Illinois is helping former theological students, whose seminary course was interrupted by their induction, to continue their studies and training under his supervision. Others have organized choirs, and clubs for the men.

The chaplain's pastoral duties include helping the soldier with advice and acting as his friend. Every effort is made to convince the men that any confidences told the chaplain will be considered confidential. Another important pastoral function is to minister to the sick, the wounded and the dying and to pay regular visits to men in the guardhouse. In addition to this work with the enlisted men, the chaplain acts as pastor to the officers and families of all personnel, both military and civilian, who live on or near the post.

There is no limit to the help the chaplain is willing to give his men. He will write letters home for a sick boy; make a trip into town to send money orders for men who are on active duty; straighten up a misunderstanding between a soldier and his girl; plan trips for the men; encourage them to write home and advise them as to their spare-time reading. His contribution to the camp's morale cannot be measured.

Chaplains accompany the men on



Chaplain Kenneth Sowers shakes hands with two soldiers as they leave his office.

their field trips and maneuvers and undergo the same hardships, eat the same food and march as many miles as the lowliest private. And if World War statistics prove anything the chaplains will be in the front lines when the shooting starts. During the last war, of the 2,364 chaplains in the Army, five were killed in action, six died of wounds, twelve died of diseases or accidents, and twenty-seven others were wounded in action.

America's chaplains—Roman Catholic, Jewish, and Protestant—are working shoulder to shoulder today to serve the men in uniform. What the latter think of them can perhaps best be expressed in the words of a New Hampshire corporal. "Well, it's like this," he said when asked for his opinion. "I'm not what you might call religious, but there are times when a fellow needs to talk to somebody. With a chaplain you feel you can really take down your hair and open up. He takes time to listen and he has some good ideas. He sees our side of things and he will go to bat for us if necessary."

A Church service conducted by Chaplain John W. Sagar of the 174th Infantry brings out many Episcopalians and some soldiers of other denominations. With the nation engaged in war, religious services take on a new significance and meaning to the boys in uniform.



The Church


PARISHES PROVIDING

THE mushroom-like growth of Uncle Sam's military boom towns today is taxing the resources and ingenuity of scores of America's small Church parishes. But many of them are expanding their facilities to serve the men in uniform who have literally taken over their once quiet and sleepy towns. From one end of the continent to the other clergy and Church people are working enthusiastically to provide the nation's soldiers with a welcome to the parish church, recreation, dances, home-cooked meals, and parties—all the things a young soldier misses when he is hundreds of miles from home and family.


Typical of these energetic parishes is St. James-by-the-Sea in La Jolla, Calif. Formerly this leisurely town at the foot of Mt. Soledad on the Pacific Coast was populated largely by retired business and professional men and visitors. But a German ex-corporal 6,000 miles away was to transform this peaceful atmosphere into a military one. Today La Jolla has a large replacement center for the coast artillery, Camp Callan, four miles to the north and is the closest community to this camp of approximately 10,000 men. Situated about the same distance away is the Marine Rifle Range, with about 1,000 marines. From the south come marines from the Marine Base in San Diego and sailors from the Naval Training Station, and more soldiers from the increased personnel at Fort Rosecrans at Point Loma.

But St. James' Church, La Jolla, is meeting this challenge. Its rector, the Rev. Donald Glazebrook, and an interested group of people have transformed the parish hall into a service club. Here are ping-pong tables, writing desks, writing materials, typewriters, card tables, magazines, games of all kinds, easy chairs, lounges, a piano and a radio-phonograph. During the hours the club is open a host and hostess are

FORTH—January, 1942



After a cold swim these young soldiers are hungry for the free cookies and hot coffee provided them at the service club, in the parish house, of St. James' Church in La Jolla, Calif. This parish is among many in country planning recreational activities for soldiers and sailors.



The Rev. Donald Glazebrook, rector of St. James', has a chat with two soldiers from a nearby camp on a visit to the service club. (Below) One of the most popular rooms in the club is the writing room where there are typewriters, paper, pens, ink to encourage men to write home.



Rallies To War Service

MILITARY WITH IMPORTANT MINISTRY

provided and free coffee, cookies, apples, popcorn, and cigarettes are given the soldiers. No attempt is made to organize the recreation as most of the men prefer not to have their free time regimented.

Many laudatory statements from the morale officers at Camp Callan and official recognition by the military police of the good influence of the club are proof of this parish's effective program. The work is financed by a grant from the Church Army and Navy Commission and by liberal gifts from parishioners and friends.

* * *

Far from the West Coast in central Louisiana is another parish that has been gravely affected by the national emergency—St. James' Church in Alexandria. Its rector, the Rev. J. Hodge Alves, and his congregation have at times felt overwhelmed by the influx of the men in khaki, but their program is progressing successfully.

Several months ago thousands of troops began arriving when the 32nd Division was stationed at nearby Camp Beauregard. After the arrival of this group of 18,000 men, soldiers began pouring into Camp Livingstone where the 32nd Division and the 106th (Black Horse) Cavalry were stationed; Camp Claiborne received the 34th Division; Camp Polk the 3rd Armored Division, and the corps complements and the inductees at Camp Beauregard swelled the tide until today there are approximately 80,000 soldiers near Alexandria.

To meet this influx, the parish has strengthened its services and activities and has urged the soldiers and their families to take part in them. Every effort is made to make the men feel free to approach the rector for advice or help. Lists are kept and members of the parish are asked to call upon the newcomers and make them feel at home. Men have been invited to the Men's Club; women to the Auxiliary; children to Church School, Young Peo-

ple's Service League, and Scout Troop; musicians to the choir; and all are invited to the services of worship.

Many of the parishioners take a soldier or two home for Sunday dinner after the morning service; on a recent Sunday nearly fifty soldiers were entertained in this way. During the afternoon from three to five o'clock, the Woman's Auxiliary holds "open house" in the Parish House and refreshments, group singing and conversation help the young men to make friends among members of the parish.

That the Church's work is bearing fruit is evidenced by the fact that one young soldier has been baptized and confirmed; a major was confirmed after the baptism of his small son; several children of soldiers' families have been baptized and confirmed, others are preparing, and nearly 100 soldiers attend services every Sunday.

* * *

Not to be outdone by their fellow-Churchmen in the West and in the South, members of the Church of the Covenant in Junction City, Kans., and their rector, the Rev. Samuel A. McPhetres, are doing all in their power to make the soldiers' free hours happy ones. One of the camps on the Fort Riley Reservation is the Cavalry Replacement Training Center where there are approximately 6,000 men. These boys, who come from every state in the Union for three months' rigorous training, like to get away from it all and "get into town," even though there are chapels and chaplains at the camp.

Some of the boys rise as early as five in the morning and walk into town to attend the services at the Church of the Covenant. Mr. McPhetres has had numbers of young soldiers for breakfast, and hardly a meal is had on Sunday without soldiers being present with the rector and his family. Several of the boys have declared that the rectory is the first

(Continued on page 34)



The Rev. J. Hodge Alves greets the men in khaki after Sunday service at St. James', Alexandria, La.

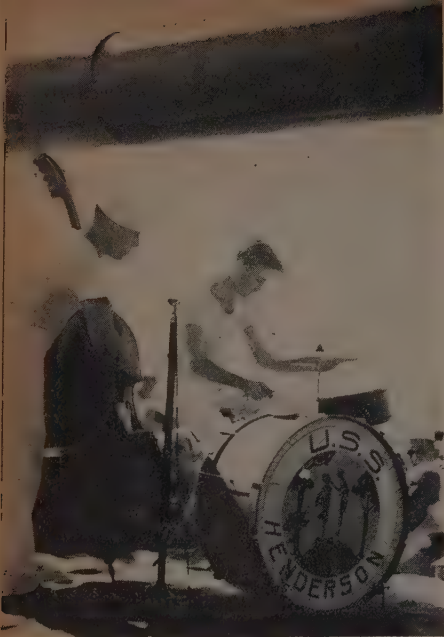


(Above) Everyone likes to sing at St. James' "Open House" and (below) they enjoy food at social gathering at St. John's, Fayetteville, North Carolina.



Naval Chaplains Take

SCORES CARRYING ON SPIRITUAL AND



These sailor musicians are now manning their war stations instead of playing in band.

WALKING around and stirring up conversation may be a business man's loafing, but to a Navy chaplain it is a very significant part of his daily work. For like the Army chaplain the clergyman who supervises the religious life of the men of the sea does some of his best work when his charges know him as a friend.

At the U. S. Naval Air Station in Jacksonville, Fla., Chaplain Edgar L. Pennington spends many hours at the hangars talking with the officers and men who are resting or waiting for their flight schedules. And after school hours he visits the barracks and talks with the boys individually or in groups. Many chaplains find that informal discussions of this kind go far toward



When a ship unexpectedly comes into port fellow-shipmates and other friends gather to watch a "little sailor" be baptized by the Rev. Truman P. Riddle, former Navy officer and chaplain.

building up confidence and friendship between them and the men.

The presence of his chaplain brings many a sailor a sense of comfort and security. A young bluejacket at the Norfolk Naval Hospital was told he must undergo a major operation. "I'll do it on one condition," he declared, "and that is if Chaplain Harp is with me while I'm going under the ether!"

But not all of a Navy chaplain's work is done with the officers and sailors, for many of his activities are centered around the wives and families that must often be left behind when the fleet puts out to sea. At Long

Beach, Calif., said to be the largest center of Navy personnel in the United States, there are more than 13,000 dependents of officers and men. The fleet is now in Hawaiian waters, and some of the personnel is with it, but many of the enlisted men's families lack sufficient funds with which to follow.

In command of the work designed to alleviate the loneliness and hardships of these Navy wives and children, is the Rev. Truman P. Riddle, a former Navy officer and chaplain during World War I, now retired. Within the short space of nine months nearly 3,000 Navy wives and 1,400 children attended religious services in the temporary chapel in Chaplain Riddle's home, located only a block or so from the Navy Landing. More than 7,700 have been helped, too, by the religious, social and welfare program instituted by the chaplain.

Despite the fact that only about five per cent of the enlisted personnel are Episcopalians, nearly fifty families have brought their children to be baptized. Indeed, the work has grown so rapidly that a branch Church school has been established for the youngsters who live a distance from the chapel.

Officers and men say farewell to a former shipmate before his burial at sea.



Church to Bluejackets

DUOUS WAR-TIME DUTIES UNDER FIRE



American naval chaplain Reuben W. Shrum assisted in historic service attended by President Roosevelt and Prime Minister Churchill aboard H. M. S. Prince of Wales, recently sunk.



President Roosevelt and Prime Minister Churchill singing a hymn at their sea meeting.

The work of a chaplain aboard a naval transport is a bit different from that of the chaplain at the naval stations. Chaplain Roy E. Le Moine of the *U.S.S. Henderson*, a transport on the run to Asiatic waters, reports that most of his time is taken up with entertainment activities.

"Long voyages are tedious under the best of conditions," Chaplain Le Moine writes, "and on the *Henderson* and other vessels of her type, accommodations are not all cabin class. The great problem is to make the time pass rapidly. To that end, I arrange happy hours once or twice a week, community singing every other night, orchestra concerts daily, and see to it that we show the best movies obtainable. For reading material, I raid the various Navy YMCA's at all ports for magazines and books."

Chaplain Le Moine's religious activities include visiting the rather large number of sick and talking with the ship's prisoners, if any. He is available at all times for consultation on personal problems and can be found usually either in his office or talking with the men somewhere below deck. During his year's tour of duty on the *Henderson* he has given out more than 200 Bibles, 100 New Testaments, 150

Prayer Books, 200 Holy Name Medals, and about 2,000 individual Gospels. On Sundays he holds two services. The early one for the men is held below decks and attendance sometimes reaches 250. The second service brings out about fifty or seventy-five persons depending upon how many passengers are topside.

The chaplain also carries on various educational activities which include a Bible class and an arithmetic class, both meeting three times a week. The Bible study is usually planned with the idea of finishing one book of the Bible during a trip.

Uncle Sam is very much on the alert where his naval officers and men's spiritual welfare is concerned. And at naval land stations, aboard the mighty battleships and on transport vessels, are chaplains to whom the "men who go down to the sea in ships" can turn for daily help, friendship and counsel.

The morale of the American troops in Iceland is fine, according to Chaplain M. G. Tennyson. For a time Mr. Tennyson was the only non-Roman Catholic chaplain for the entire Iceland force. "Sunday services are arranged so that every man can attend every other week," he writes. "There are no musical instruments in the camps and the little organ I brought along is a great attraction."

Sailors crowd the decks before their ship, the U. S. S. Henderson, pulls out to sea.





Every Monday night Bishop and Mrs. Littell have opened their home in Honolulu to officers and men.



Just a chance to sit and talk in a friendly home means a lot to men on duty in difficult or dangerous places.

Admiral Kimmel Praises Church Work

PACIFIC FLEET COMMANDER LAUDS ACTIVITIES IN HAWAII

RANKING officers of the Navy have expressed to Bishop and Mrs. Harrington Littell of Honolulu their appreciation of the hospitality provided in the bishop's home and in other homes of the city for officers and men of the Navy.

Admiral H. E. Kimmel mentions the "unequalled opportunity for recreation and an understanding of the community," and adds: "It is gratifying to realize that the Church with which you are connected still plays an important part in everyday life and provides our men with the wholesome recreation that their families at home would desire."

Every Monday night from seventy to a hundred men come to Bishop's House. They begin arriving at 6 and stay till 10. In the middle of the evening talks on all sorts of Hawaiian

Whatever else they do, parties usually finish with a sing-song, ninety voices strong.



Many new names in the Littell guest book.

(Below) Clever girls provide entertainment.

topics have been given by college professors, artists, business men and others. Before and after the talk the men dance, sing, play games, hear the radio, read and talk, and have refreshments.

Mrs. Littell organized this and started or aided a number of community activities, including a volunteer motor car brigade for drives around the island, especially for convalescents from the hospital and for women and children of men who are away on duty at sea. Bishop Littell has submitted his resignation as Bishop of Honolulu, stating that he wishes to retire shortly. He has served as bishop for twelve years and is 68 years old. As this issue went to press, a reassuring cable from Honolulu reported that none of the mission staff had been injured and none of the Church's property damaged.



Guests at Bishop's House after a cathedral wedding. All photos by Rev. Y. Sang Mark.





Although in the woods, Chaplain Kellogg keeps up with news.



The Chaplain holds a discussion with some of his "boys."

Seventeen-Hour Day Is Chaplain's Life

DIARY OF DANBURY, CONN., RECTOR OUTLINES ACTIVITIES

"What does an Army chaplain do?" someone asks. Following are samples of his days, as recorded by the Rev. Hamilton H. Kellogg, chaplain at Camp Blanding, Fla. Seventeen hours a day is about the average for these men who are taking the Church to the men in military service.

5:45 A.M., rising call; 6:30, breakfast; 7:30-8:00, visit battery streets to fraternize with men; 8:00-10:00, correspondence, reports, study, sermon preparation.

10:00 A.M.-12:00 NOON. Go into nearest town to send money orders for enlisted men, who want to send funds to families at home. Send telegram for man, whose fiancée is seriously ill in hospital at home, call on local rector, get supplies of personal odds and ends for enlisted men. Make long distance call (out of discretionary fund) to inquire condition of mother of a private, who is seriously ill. He has no money, and is worried greatly about her. Make long distance call (out of discretionary fund) to parents of boy (soldier) seriously ill in Station Hospital. 12:00 NOON. Return to camp for lunch.

12:30-1:00 P.M. Office period at tent for enlisted men who want to see chaplain about problems and worries (9 come); 2:00-3:00. Convene meeting of Episcopal chaplains in division,

as senior of the 5 Church chaplains on duty with this division, to plan for taking Communion services for absentee chaplains, when furlough periods begin. 3:00-5:00. Make 29 calls on men from regiment at station hospital, and take them their mail.

5:00-6:00 P.M. Call on Episcopal soldiers in neighboring regiments whose chaplains are non-Churchmen, and whose names home rectors have sent me. With O.K. of their own chaplains, invite them to attend my Communion service; 6:00. Supper.

7:00-9:00 P.M. Call at tents of enlisted men for stimulating general pastoral relationship, getting to know them, and have them know me, man-to-man (make 35 such calls in one evening); 9:00-10:00. Go to chaplain's office in recreation hall, receive about 20 calls; men desiring to marry, wanting to be discharged for dependency, or for having been over 28 at induction or to ask about this paragraph in Selective Service Law (new proposed law) as affecting men over 28; several unhappy men call; several homesick men also, who just can't adjust themselves to army life (20 in all). Distribute stationery to about 15 other men.

10:00-10:30 P.M. Visit canteen to fraternize with officers and men; 10:30-11:00 P.M. Study and letter writing; 11:15 P.M. And so to bed.

SUNDAY

6:30 A.M., rising call; 7:30-8, personal devotions; 8:00, Holy Communion in recreation hall (about 35 attend); 9:00, Take service for chaplain (Baptist) of neighboring regiment, who has gone on ten-day furlough.

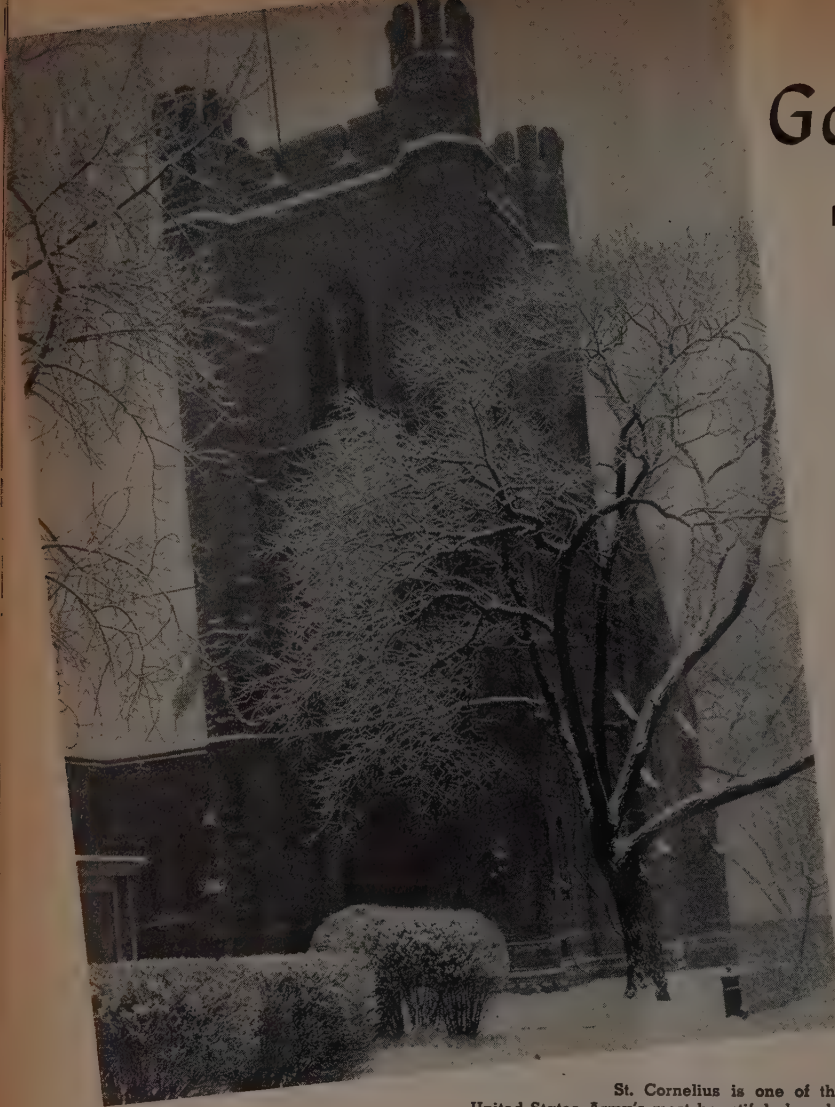
10:00. Conduct own non-sectarian service (in vestments). About 20 officers and 100 to 150 enlisted men attend. Field organ and four bandmen with reed instruments provide music. Service brief, about 35 minutes. Colonel who is a Methodist and rarely attends his church at home a very regular attendant. Flowers on altar given by soldiers themselves. One battery gives them one Sunday; another battery the next, and so on throughout units of the regiment.

11:00-11:45. After service take altar flowers to sick soldiers at station hospital, giving preference in distributing flowers to soldiers from unit giving them for that particular Sunday; 11:45-12:15 P.M. Visit any prisoners from regiment who may be in guard-house.

12:00 NOON-9:00 P.M. Take charge of pleasure convoy of trucks with 150-200 soldiers for sightseeing trip to some place of interest within 60 miles radius of camp. 9:00. Perform wedding of sergeant to girl from hometown (he an Episcopalian; she Congregationalist); 11:00. To bed.

Governors Island

HISTORIC ISLAND IS LOCATED



St. Cornelius is one of the United States Army's most beautiful chapels.

SEVERAL times a day a medium-sized ferry boat carrying khaki-clad men, an Army truck or two, and perhaps an officer's car, chugs noisily out from the Battery under New York's famous downtown skyline, and heads out into the Harbor. Its destination is Governors Island—headquarters of the Second Corps Area of the U. S. Army.

To the Indians this island was known as Pagganack, translated by the early Dutch settlers to Nutten, the names meaning "the land where the nut trees grow." New York City has estimated the value of the bare island to be more than \$7,000,000, but rotund, roistering Wouter Van Twiller,

the second Dutch governor, and his Council were able to buy it from the Indians for only \$1.65.

Since 1800, this 173-acre bit of egg-shaped land lying a half mile south of the tip of Manhattan Island has belonged to the Federal Government. In 1878 the island was named the headquarters of the Department of the East by General Winfield Scott Hancock and since that time it has been an Army post. Today it is the Second Corps Area Headquarters. Other miscellaneous troops are stationed on Governors Island and here, too, is the office of Commanding General Hugh A. Drum.

Episcopal soldiers on this military

post attend religious services at the Chapel of St. Cornelius the Centurion. These services, which are like regular civilian services, are conducted by Chaplain J. Burt Webster, who is on the staff of General Drum and who holds the rank of lieutenant colonel in the Army. More than fifty children from officers' and men's families attend the Church School's classes each Sunday and many of the wives sew for charity or undertake other Church work in their free time. Indeed, much of the social life of Episcopalians on this post revolves around the Chapel and life here is not unlike that of a small community. There is no large concentration of troops on this isle—instead many of the few thousand men stationed here have their families with them. School, church and social activities are carried on regularly on Governors Island, which several decades ago had a race track and was a fashionable summer resort for New Yorkers. In the days before the military took charge, scores of Wall Street stockbrokers and business men often sailed over to the island on hot summer days to watch the races or to sit on the hotel veranda.

Today the island boasts a barracks, a theater, a polo field where contests are staged, a Y.M.C.A., a Roman Catholic Chapel and St. Cornelius' Chapel. One of the seven chapels under the jurisdiction of New York's historic old Trinity Church, St. Cornelius' is now ministering to approximately 150 officers, men and their families.

Consecrated in 1906, the present Chapel was once called by General Grant's son, Major General Frederick Dent Grant, "the most beautiful and inspiring place of worship of the U. S. Army." Many historic relics, art objects, and battle flags are kept in the chapel and among these are the personal guidon of General John J. Pershing, used during the World War; the crucifix of Hamilton Rowan, the man who

Guards New York

HARBOR OF METROPOLIS



Lt. Col., the Rev. J. Burt Webster.

"carried the message to Garcia"; and, near the lectern, a stone from the dungeon of Joan of Arc, dating from 1431.



Soldiers listen to a sermon in the chapel by Chaplain J. Burt Webster.

In addition to his regular duties of administering the Sacraments, pastoral calling, hospital calls, Church school, and other activities, the Vicar, owing to the fact that he is Chaplain in the Regular Army, performs many other duties. His responsibilities on Governors Island are primarily those of Corps Area Chaplain. This Corps Area—the Second—comprises the States of New York, New Jersey, and Delaware, and there are Regular Army Posts and Stations all the way from Plattsburg in the north, to Fort Niagara to the west, and Fort Dupont, Delaware, to the south. Chaplain Webster visits all the camps in his area, surveys their needs, confers with the chaplains of all denominations and helps outline programs aimed to increase the religious opportunities and services now

available to the men in uniform. Each camp must have its chaplains, each of the three major faiths—Protestant, Catholic, and Jewish—must be represented, and Chaplain Webster has the right to recommend clergymen as chaplains for the different posts.

Thus the Episcopal Church is carrying forward its work on this historic old island where Anglican services first were held in 1776 for the regiment of Colonel William Prescott.

The Rev. Herbert L. Johnson and parishioners of Grace Church, Everett, Mass., are sending a three-page mimeographed letter of news to all young men of Grace Church now in the service. The YPF recently sent each man a package containing magazines, cigarettes, candy, and a copy of the Prayer Book for Soldiers and Sailors.

The New York skyline from historic old Governors Island, so named in 1698 when the victorious English designated it as part of the Denizen of the Fort at New York for the benefit of His Majesty's Governors.



Keeping the Church

The Church Is With Her Soldiers and Sailors
 Lains in Service and Rectors Near Camps See
 Navy Commission Oversees the Job and Need



Chaplain Kenneth M. Sowers administers Holy Communion to young soldiers at Camp Dix.

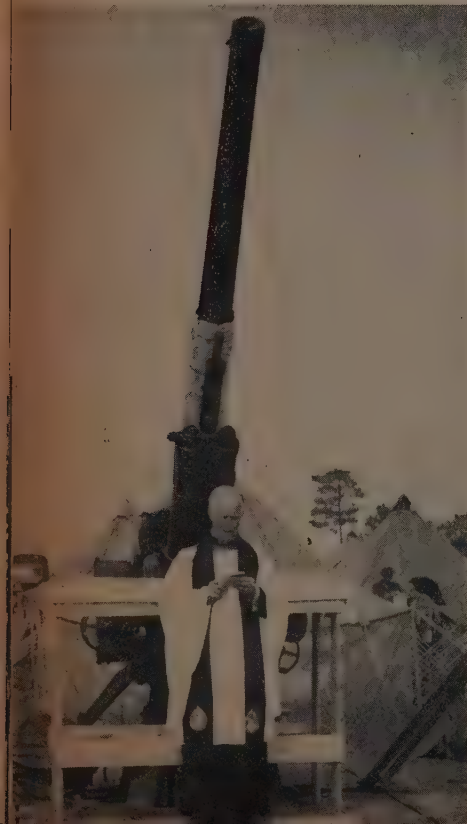


A soldier heaps up his plate at bar given by St. James', Fayetteville, N.

Beneath ominous-looking cannon Chaplain Roeliff H. Brooks (St. Thomas', New York) conducts services near Hoffman, N. C.

Chaplain Thomas D. Byrne leads a Texas song fest.

Patriotic Church School tots at St. James', Alexandria, La., join the engineers.



th Them

War II. Chap-
The Army and
OO to Finish It.



While patrolling the vast ocean wastes, officers and men aboard the U. S. S. Pennsylvania attend Sunday services. Services like this are held regularly on all American warships. Keystone photo.



Bishop Sherrill (center), Dr. Henry B. Washburne (right), and Dr. H. S. Wilkinson at Chaplain's conference in Washington.

Chaplain Hamilton Kellogg does a hasty shaving job on maneuvers.

Successful army chapel at Fort Crockett, Texas.



Officers at Camp Stewart, Ga., marching to a recent Sunday regimental service at the post. Sunday services are part of the Camp's usual routine.



Burma Road Welcomes

ST. ELIZABETH'S AND ST. LUKE'S HOSPITAL

ST. ELIZABETH'S Hospital, Shanghai, has had an average of 9.4 babies born every single day for a year. Since many of their families are desperately poor, the problem of feeding the adults and clothing the babies is acute, among the high costs and scarcities of life in Shanghai. The combined hospitals, St. Elizabeth's for women and children, and St. Luke's for men, have 500 beds, and St. Luke's No. 2, for refugees only, has 300 more. Rice costs more than ten times the pre-war price.

Tons of rice and wheat from the American Red Cross have helped out not only for food but also for clothes, since the 50-pound sacks make admirable garments. As the business manager, Mr. J. M. Wilson, writes:

"The pictures show the ingenuity of the Chinese in putting to a good use everything they receive. We have read a story of how President Roosevelt was having trouble with diapers for his grandchildren. We recommend that if Mr. Roosevelt has any further trouble, he apply to the American Red Cross for assistance. Those they supply are colorful and cheap."

(Upper left) Rice for food and the 50-pound sacks for clothing save lives of mothers and babies in Church hospitals. (Left) Nurses and doctors from St. Luke's and St. Elizabeth's Hospital go out to health stations on Burma Road, and in Shanghai (below) give patriotic plays to aid destitute patients.



Dr. Ellen C. Fullerton, M.D., on Shanghai mission staff 1908 to 1941, now retired.

With all the difficulties of hospital life in Shanghai today, conditions at St. Elizabeth's have been made easier by the two new buildings which have now been in use a year, the Wong Maternity Building, erected largely by a bequest from a woman physician, daughter of the Episcopal Church's first Chinese priest, and the Fullerton Nurses Home, named for Ellen Fullerton, M.D., on the staff since 1908. These buildings replace some of the most impossibly overcrowded and worn-out quarters that could be imagined.

Nurses from St. Elizabeth's and St. Luke's are continually winning praise from one source or another. Early in the war came a call for volunteers to work in army hospitals. "Unaccustomed to the extremely hard work, gruesome sights, long hours, and inadequate equipment," says a report, "it took them but a short time to adjust and to carry on a wonderful piece of work."

Another call came to staff the govern-



Shanghai Doctors, Nurses

GRADUATES WIN PRAISE FOR WAR WORK

ment health units along the Burma Road. Doctors and nurses from St. Luke's and St. Elizabeth's responded. On a recent trip over the Road some of the American nurses from Shanghai saw their Chinese graduates. "They have done a perfectly splendid job. We were proud of the nurses. One doctor said that a good St. Luke's nurse was worth more than a half-trained interne from many hospitals."

The nurses still in training find time and strength for work even outside their duties. They teach the hospital servants and the children of a neighborhood Church school. Within a year they contributed nearly \$200 to missionary work of the Chinese Church, and they have raised \$400 to meet a special need that would seem strange indeed in any American hospital; namely, to buy rice so that discharged patients may have a little supply to take with them when they leave the hospital. The production of a patriotic play was one method they used, stimulating patriotism and raising money at the same time.

St. Luke's Hospital, not yet blest with new buildings, is still making the best of inadequate rented quarters, having been evacuated from the line of fire. A visitor writes of the kitchen:

"Out on the roof most unexpectedly the kitchen appears. No tile walls and stainless metal. Only a framework of bamboo covered with tin. The whole thing appears about to blow off when typhoon winds blow. The tin flaps, the bamboo poles rattle and bang, and the imperturbable Chinese cooks, who like a little cheerful noise, go on chopping and stirring as if in a great calm." The kitchen for St. Elizabeth's is also as yet in unreconstructed quarters.

Gifts received by the hospitals show the personal feeling of some of its ex-patients and staff. A graduate nurse sent \$60 to the social service department to buy clothes for destitute patients, in gratitude for training received

there. An anonymous donor twice gave the hospital money to care for two men who had tried to kill themselves, sent money for the men on their discharge, and wrote them letters of encouragement. A smaller gift but no less grateful came when a little school girl brought in two flowering plants and put them on the floor by the doctor, saying she had been born blind and had had her sight restored at the hospital.

A fine new gate, with the name of the united hospitals in Chinese and English, is the gift of the architects and contractors of the new buildings. Everyone hopes it will not be many years before the whole new hospital can be completed.

British boys training for the R.A.F. at the Darr School of Aeronautics are finding a reception center at Grace Church in Ponca, Okla. The parish house is open and supervised every Saturday and a transportation committee brings the boys to church on Sundays. Some of the fliers already are members of the YPF. The rector, the Rev. Gordon Smith, goes to the school twice a week for conferences with the cadets.

(Right) Children of coolies working for St. Luke's Refugee Hospital come after school to swat flies. (Below) Kitchen at St. Elizabeth's is still in crowded quarters but chefs manage to feed several hundred a day. (Top) A student nurse at St. Elizabeth's.





Nurses in pink uniforms cheer patients on roof of St. Stephen's Hospital, Delhi.



Their ancestors learned Sanskrit while these Delhi children learn Hindustani today.



Anglican Bishop John Bannerji talks to villagers in mission outside city of Delhi.

British Modernizing Ancient Delhi

CAMBRIDGE MISSION HAS BUILT CHURCHES, SCHOOLS

IMPERIAL Delhi, India's ancient capital, stands in the center of northern India, midway between Lucknow and Lahore, 200 miles from Simla and the Hills. It is a time-worn stronghold of Hindu tradition and power. An iron pillar standing in the city today was put there by a Hindu king in the year 300, when Hinduism was already old.

Famous Delhi mosque.
Gendreau photo.



Nine centuries later, the Moslem invaders arrived, and Shah Jehan built the wonderful red sandstone palace-fort, which dominates the Old City today with its ruins of magnificent Moslem art.

More centuries went by and the British rajahs took over. The present New Delhi is the seventh city on that site. With the British came the Church of England, first by way of chaplains for the British residents.

Missionaries soon followed. Among the earliest were men of the Society for the Propagation of the Gospel, starting a mission to Delhi. Coöperating closely with them, the Cambridge Brotherhood began in 1877.

Leaving this long view down the years to look more closely at the Cambridge Mission of today, one finds six churches, a college, a hospital, many schools. High caste and low, Moslems and Hindus, are ministered to, in the terms they most need.

Girls who live in beautiful homes but in strictest "purdah," that is, behind the curtain or purdah that shuts off the women's quarters, travel in closed carriages to and from Queen Mary's School, in whose secluded halls and gardens they receive Christian teaching, develop their native intelligence, and experience undreamed-of freedom.

Girls from the poorest and most degrading environment, who will nevertheless be wives and mothers in future village homes, come to St. Elizabeth's School to learn every kind of homecraft usable in an Indian village, as well as common school subjects. They learn the geography of their country from a ground map of India thirty feet long.

Small boys from poor homes in city and country learn trades at St. Crispin's. Barely out of heathenism in some of its most degrading forms, they have everything else to learn, too, while acquiring their skill in carpentry and shoemaking. The things they help to make are sold, and they are paid for their student work, not much but enough so that a careful boy when he graduates can buy his own tools and keep himself for a month while finding employment. The best boys from this school go on for more study; some of the mission's best catechists and clergy have started here.

St. Stephen's College, limited to 300 boys and young men, is famous. "It is characteristic of this college," states a commission's official report, "that while maintaining a fine Christian spirit and exercising a notable Christian influence it has been able to a remarkable extent to win the confidence of a wide constituency of non-Christians, who look

CHANGSHA---MYSTERY CITY OF WAR



Here is Changsha, China, burned by its own inhabitants when a Japanese invasion was threatened. The tides of war have rolled back and forth around the city but for some reason the Japanese have never taken it. Trinity Church, though damaged, is still in use.

A heavy bomb falling close beside Trinity Church, Changsha, in Central China, postponed a confirmation service from 4 to 6:15 but had little other effect, according to the Rev. Newton Liu, Chinese priest in charge.

Changsha is one of the mystery cities of the war. The Japanese were just about to capture it, months ago, when the people of the city burned most of it to the ground and fled, but after all, the Japanese did not enter.

The mission school and other mission buildings have been destroyed but not the church, which is built of stone. Mr. Liu and the Rev. Thomas Hu have been in charge. Two hundred miles south of Hankow, the city is not easily accessible to Bishop Alfred Gilman of Hankow, so Bishop Addison Hsu, assistant in the neighboring diocese of Kwangsi-Hunan, came over for the confirmation. Mr. Liu writes:

"Japanese planes troubled us the whole day. We sat on the ground in the lane of our burned school. A heavy bomb fell right beside the church. Several neighboring houses collapsed, but our church stood all right, except for the roof and windows being broken and cracks in the wall. One second's difference would have blown our church to pieces. So we were all very grateful. The church was cleaned and confirmation was held at 6:15 instead of 4. Ten men and fifteen women were confirmed."

upon it as their own college and contribute to its support."

Said to be the best of its kind in northern India, St. Stephen's Hospital for women and children cares for over 3,000 patients a year. More and more, as the fame of the hospital grows, people are learning to trust it and to come for care before they are about to die. One cheerful young patient recently admitted was a boy who had been gored by a bull and sewed up by the village cobbler. The nurses wear pink uniforms and white veils.

If an Indian girl does not marry she may become a nurse or a teacher. Not many other vocations are yet open to her, and even to be a nurse she must overcome strong prejudice. Indian visitors to the hospital are amazed to see girls obviously from high castes doing the most menial services for out-

castes. It is outward evidence of the transforming power of Christianity, to which all the work of the mission bears witness.

In Delhi the Head of the Mission is A. N. Mukerjee. In England, Canon Charles E. Raven of Cambridge is chairman and Bishop Frederick J. Western is secretary in London; he worked more than thirty years in India, much of the time as head of the Cambridge Mission. George D. Barne is bishop of the diocese of Lahore, assisted by John Bannerji, one of three native Indian bishops.

Service men in the Philippines now have an Episcopal Service Club organized by the Cathedral parish of St. Mary and St. John, Manila. Sixteen of the men sing every Sunday in the Cathedral choir and often fifty per cent of each congregation is made up of the boys in the U. S. Army and Navy.

His Delhi school is run by Anglicans and Baptists.



St. Mary's Hears Battle Guns

BUT SAGADA MISSION CARRYING ON

It has been a pleasure in recent months to welcome to Sagada the United States High Commissioner, Francis B. Sayre, himself a Churchman. With Mrs. Sayre he has visited a number of the missions, encouraging the staff by his friendly interest and unconsciously demonstrating to the simple mountain people how fine a Churchman may be.

* * *

Against a background of blue-green mountains, sparsely wooded, their abrupt curves broken by rice terraces, appear the thatched roofs of the village. St. Mary's stone church stands in the midst. Up and down the steep hillsides go the trails, some to be traveled on horseback, some only on foot, leading out to distant villages a day's journey away or farther. In eleven such villages, the mission has outstations ministering, in all, to near-

ly 5,000 communicants, with another 4,000 people baptized but not yet confirmed. The mission has a hospital, now in the charge of a Filipino man and his wife, both doctors. It cares for over 1,000 patients in a year, and gives some 60,000 dispensary treatments. A recent by-product of the hospital is a little house erected by the local Brotherhood of St. Andrew and furnished by the Woman's Auxiliary, where babies are cared for who have been left motherless. Igorot women will not as yet adopt a motherless baby, fearing what the departed spirit will do. The Sisters of St. Mary have charge of the mission babies.

At the mission also are the lower schools, the high school, and the invaluable little seminary, where seven men are now in training as future clergy or lay workers.

* * *

These mountain people, not yet two generations away from savagery, need constant pastoral care, and they respond to it. The task of the mission is to shepherd them all, to educate them, to rid them of ancient fears and terrors, draw them away from harmful ideas and practices, preserve and cultivate their native graces, protect them from the evils of inrushing civilization, and build them up in the Church's life, to train native workers, and to win the many more thousands not yet reached by any Christian teaching.

Physical training starts in Sagada's lower schools along with training for mind and soul.



(Right) Commissioner and Mrs. Sayre watch Sagada games. (Below) Weaving in Sagada.



Many ancient war dances are revived even on peaceful occasions.

THE bookkeeper's office is sometimes the best place to get a comprehensive idea of what goes on around a mission. At St. Mary's Mission, Sagada, in the Mountain Province of the Philippine Islands, a glance at the books will show not only the many expenses and offerings of the church but also accounts for schools, a hospital, a seminary which serves the whole Philippine district, the Sagada industrial work, the shop, the store through which all necessary supplies must be shipped into this remote station, the printing press, stable, and garden.

The community includes teachers and students, seminarians, hospital staff and patients, sundry babies, and the mission staff, of whom there are never quite enough for the work that could be done. "One wonders," says the head of the mission, the Rev. Lee L. Rose, "where else in the world such an opportunity exists, and we have to neglect so much."

AMERICA'S GREATEST GOTHIC CATHEDRAL OPENED

ONE of the great events in the Church during 1941 was the opening of the full length of the interior of the Cathedral of St. John the Divine, New York. Impressive services were attended by Church leaders and prominent laymen, including Governor Herbert H. Lehman and Mayor Fiorello H. La Guardia. Presiding Bishop Tucker calls the opening of St. John's—greatest cathedral on this continent and the world's largest Gothic edifice, another step in the Forward in Service program of the Church. Since 1921, when Bishop Manning became bishop of the Diocese of New York, more than \$15,000,000 has been contributed toward the building of the Cathedral whose cornerstone was laid in 1892. It is now about two-thirds built and has no outstanding debt since all construction work has been paid for as it progressed.

Photos show (upper right) Bishop Manning as he delivered the sermon at the opening service; (right) part of the congregation of 15,000 watching the procession approach the high altar which is one-eighth of a mile from the great gold-plated entrance doors; and (below) Bishop Manning, Ralph Adams Cram, the Cathedral's architect, and the Very Rev. James P. DeWolfe, Dean of the Cathedral.





The Little-Chapel-in-the-Woods was built as a place for the private meditations of students.

Texas Students Build

WOMEN'S STATE COLLEGE EDIFICE

To enter a door she has carved herself; to sit in a pew she has wrought with hammer and chisel; to watch the Texas sun streaming through a stained glass window she has designed and made to speak a theme of womanhood; to worship in a chapel of her own workmanship—such is not the idle musing of a college girl. At Texas State College for Women, this is reality.

The Little-Chapel-in-the-Woods, set in an oak grove near the heart of the campus at Denton, Texas, would be a unique place of worship, no matter whose hands had made its beams and floors and windows. The story of how it came about, how it was built by boys who had never held a trowel and decorated by college girls—several of them Episcopalians—is one of the favorite stories on this Texas campus.

Plans for this chapel, primarily a place for private devotions, were con-

ceived by Dr. L. H. Hubbard, president of the college. An Episcopalian himself, he was first to realize the need for a chapel where students of every faith could feel at home. A man and woman whose three daughters had attended T.S.C.W. made a large gift to start the chapel, and students, alumnae and faculty members raised the rest.

Ninety boys of the National Youth Administration, each between 18 and 25 years of age, worked in shifts to do nearly all the construction of the building. Some of them were farm youths; almost every one was inexperienced. The masonry itself is a testimonial to the improvement they made as the work progressed. They put in place the sandstone and brick of the walls, cut and laid the native gray limestone and tile floors, and made the high-vaulted ceiling of redwood. Only for finished carpentry and some of the brickwork was ex-



Esther Webb and John Hausemann were first couple married in chapel by the Rev. John Schwer.

The rug for the chancel was woven on a hand loom by one of the women graduate students at Texas State College for Women.



perienced help needed.

Where the boys' work stopped, the task of the college students began. The young women carved the heavy door and trimmed it with metal. They carved the altar fixtures and the pews, creating a different design for every pew. They stenciled the ceiling beams. Over the doorway they carved scripture passages and trimmed them with gold leaf. The young women made hand-saw-pierced lighting fixtures, mosaics for the vestibule, and a rug for the chancel.

Jane Strickland of Houston and Emma Gene Seale of Denison, Texas, both Episcopalians, worked on the

wn Unique Chapel

WORKMANSHIP OF YOUTH



Though functional in design, the chapel's native stone makes it blend with the surrounding woods.



Campus clothes, not the expected overalls, were costume of girls applying gold leaf to doorway carving.

mechanical work of making the windows, most highly praised feature of the chapel. These girls are Charlotte Dean of Waco, Texas; Anne Carter Johnston of Shreveport, La.; Martha Mead of Luling, Texas; Maxwell Motz of Wichita Falls, and Mildred Louise See of El Paso. Miss Motz also worked on the window iconography.

Two other Episcopalians, Mrs. Lee Dell Barker Neumann of Houston and Jo Whittaker of Goldthwaite, Texas, posed for the artist's first sketches of the window depicting woman's role in the field of the dance.

In making the windows the girls had to make paper patterns, paint in details, and send them to a factory to be cut in glass. Then they designed the fragments and baked them in a kiln before the pieces were leaded together to make each window.

The style of the chapel is modified functional and modern. Nearly all the

materials are native to that region. The wood used in the pews, altar, pulpit and lectern are beech. The chapel is 90 ft. long, 42 ft. wide and 30 ft. high, and it seats 170 persons.

Started in January, 1939, the chapel was dedicated in November of that year, with Mrs. Franklin D. Roosevelt in attendance. Even before the dedication the first marriage was performed there by the Rev. John W. Schwer, until recently at St. Barnabas' Episcopal Mission in Denton, who was Church's representative at T.S.C.W.

Although it is non-sectarian in character, the Little-Chapel-in-the-Woods has every appearance of being an Episcopal church. Its reputation is a tribute to the art department of this college, the largest girls' school in the world. The designs and the execution of the building have caused eastern school faculty members to call it America's most beautiful college chapel.

mosaics for the vestibule.

One of the biggest jobs was that of designing and executing the stained glass windows in which the theme of the chapel is expressed. That theme is womanhood ministering to the needs of the world. The capacities of womanhood in nursing, teaching, social service and science and her esthetic contributions through the dance, art, music and literature are all shown in the windows. The main chancel window was reserved for a stained glass interpretation of motherhood. A large rose window will be a pictorial garden of Texas wild flowers.

Five Episcopalians assisted with the

Designed, carved, and trimmed with metal by an enthusiastic student is the door of the college chapel. Lewis-Monkmeyer photos.





Students file into class at Calhoun School, open nine months of the year instead of three as are most Alabama Negro public schools.



In the school's craft room barrels are made into chairs, kegs into dressing stools, burlap bags into aprons, pine needles into baskets.



(Above) House bought through Calhoun's Land Trust; (below) Pola Negri, campus dog strolls in front of library.



Calhoun School Brings

OLD ALABAMA NEGRO INSTITUTION GIVES

I NEVER knew before what it meant to feel really well," Joe Harris, a seventeen-year Negro graduate of the Calhoun School, told the school doctor. Joe, son of a tenant farmer, like hundreds of other young Negroes in Lowndes County in the heart of Alabama's "Black Belt," had suffered for years from hookworm. But now he can face the future with hope because of what this school has done in restoring his health and in giving him a good education.

In Lowndes County, top wages for a farm hand are fifty cents a day; malaria, pellagra, and hookworm are a constant threat in its swamp region and cabins are scattered over the fields where there are no roads.

For the past dozen years, hurricanes, droughts, low prices, and exhausted soil have yielded diminishing returns to the Negro farmers who outnumber the whites twenty-five to one. Poverty prevails on all sides and public school facilities are meager, the public school term for colored children in this county averaging less than ninety days a year.

No place could cry out louder for Negro education. And here the Church has Calhoun School—considered by many authorities to have the soundest and wisest policy for Negro education in the country today. Located forty-four miles south of Montgomery, the old Confederate capital,

in a rural community where cotton is the chief crop, Calhoun is endeavoring through its industrial, agricultural, and academic training, to help this whole area "eat and earn a decent living." Other objectives include building homes, improving the soil, curing and preventing disease, and improving the health of a people suffering from serious malnutrition.

In 1892, two New England women, Charlotte R. Thorn and Mabel W. Dillingham, teachers at Hampton Institute, answered an appeal of Booker T. Washington to do pioneering work in Negro education. With little money but great faith they founded a school at Calhoun. From very modest beginnings this institution has grown and prospered until it now has 2,000 acres of land and twenty-four buildings, including barns, milking sheds, dormitories and cottages. The campus itself has about forty acres.

For many years Calhoun maintained both primary and secondary grades, but this year the school has done away with the lower grades, which the county now conducts, and is giving a four-year high school course, along with trades and industries, for both boys and girls. And for adults in the community there are evening classes in cooking, sewing, handicrafts, agriculture, and carpentry.

Although the enrollment at the be-



Out-of-school youth attend evening classes in crafts, carpentry and agriculture five hours a night, three times a week.



A student visits the office of Calhoun's new principal, William L. McDavid, to seek help in making out his curriculum.

ope to "Black Belt"

DE AND ACADEMIC TRAINING

ginning of the school year was only about sixty students, it is expected to increase until it reaches 125 (the remainder of these youngsters cannot attend classes until after the crops have been gathered).

Miss Thorn, founder of Calhoun, was an Episcopalian, but for nearly a half century the school was run as an undenominational project. Recently, the board of trustees decided that closer association with the Episcopal Church would better insure its future and asked the American Church Institute for Negroes to take over the school. After careful investigation the Institute agreed to accept the responsibility for Calhoun and it now elects a majority of the members of the board of trustees.

In addition to a fair-sized endowment fund, Calhoun has many friends, particularly in the North, who have banded themselves into Calhoun School Clubs and make regular efforts to meet the needs of the institution.

Religious services are conducted by the Rev. Justis Jones, rector of the parish in Greenville, Ala., about twenty-five miles from Calhoun. Mr. Jones also is teaching daily classes in catechism, Church history, and what the Church stands for and is attempting to do. At present he is planning to erect a chapel; services are now held in the school auditorium.

According to the Rev. Cyril E. Bentley, director of the American Church Institute for Negroes, Calhoun School now is interested in finding out what crop can best be raised in this section and the one that will help most to solve the dire economic situation. The Farm Security Administration of the Government, he explains, has taken an option on a large tract of land belonging to the Calhoun School and expects to attempt a program for the rehabilitation of agriculture.

At the head of the school's all-colored faculty of eight, this year, is a new principal, Mr. William L. McDavid. Mr. McDavid, who has a master's degree from Tuskegee, was personnel officer for the Tennessee Valley Authority. In this capacity he had charge of a large part of the Negro labor that helped establish the Government's electrification program in this region. His wife is teaching classes in home economics and handicrafts.

To reduce overhead, Calhoun is operating this year as a day school, but if finances warrant next year it will accept boarding students. Tuition costs about \$3 a semester and this usually must be paid in cash. But many parents meet other school expenses by contributing several hours' work on the farm or by donating a cow, a pig or a few chickens.



(Above) Old slave market near Calhoun; (below) Former student with grandson, who is now a Calhouner.



War Prisoners

LAYMEN TEACH RELIGION

their church services on the leadership of laymen. These laymen, who have taken on heavy responsibility in leading the services, need Bibles, Prayer Books, Hymnals, sermon outlines, and other such aids.

The chaplains and officers, with time lying heavily on their hands, are begging for scholarly theological books, including Greek texts, Hebrew texts, and other classics to study.

The New York Bible and Common Prayer Book Society and the Bishop White Prayer Book Society each have 3,000 Episcopal Prayer Books for distribution to the prisoners of war. Through the Presiding Bishop's Fund for World Relief the Church is planning now to send more Prayer Books, Bible study lessons, other books and equipment for worship.

The two agencies doing most of the work with war prisoners on the continent are the War Prisoners' Aid Committee of the Y.M.C.A. and the Ecumenical Committee for Chaplaincy Aid to Prisoners of War, which work in close coöperation. The Interim Commission of the World Council of Churches also has a subcommittee on spiritual aid for prisoners.

A NEW kind of university is springing up behind barbed wire fences where British soldiers, now prisoners of war, are being held. A new kind of leader is appearing, one who can help others make the most of days and months—even lengthening years—of enforced idleness. And a new kind of pastor is there, not a schooled pastor nor an ordained man but a self-made minister relying on Bibles from America, sermon commentaries, and the recollection of his Sunday school days.

Americans have seen these occurrences. They have seen former college professors, now prisoners of war, teaching other prisoners who never had a chance for a college education until they joined the Army and were captured. They have seen staunch laymen

leading simple services of worship.

One of these Americans is the Rev. Everett P. Smith, who has returned to this country after twenty years as rector of Emmanuel Episcopal Church in Geneva, Switzerland. Dr. Smith, who was a Red Cross worker with the American Expeditionary Force in the last war, brought back from Europe this time a report of what Americans could do to help the British soldiers now prisoners of war in Europe.

One of the difficulties encountered in holding services of worship, he said, is that all chaplains are imprisoned in officers' camps according to the terms of the Geneva Agreement dealing with war prisoners. The chaplains thus have no contact with the large masses of enlisted men, who rely for most of

Of the 4,000,000 war prisoners, 60,000 are British prisoners in Germany and Italy.

Many war prisoners learn new trades and prepare for the future when the war is over.



Woman's Auxiliary to Extend Work

Report Gain of \$42,000 in U.T.O. Fund

IN LINE with action taken at the 1940 Triennial of Churchwomen in Kansas City, steps are now being taken to ascertain the use of "Woman's Auxiliary" as the title of the official woman's organization of the Church. The executive board of the Auxiliary, meeting recently in New York, asked Miss Margaret Marston, executive secretary, to enquire of diocesan presidents what other names are used.

No matter what other forms of recreation are provided for men in camp, the thing they like most is to be invited to a meal in a private home, ac-

Center, Tokyo, for the present, Miss Sarah G. White has gone to work in St. Luke's Hospital, Ponce, Puerto Rico. The only available living quarters were hardly habitable and will be improved by an appropriation from legacies.

Money from the United Thank Offering equipment item, enabling Miss Virginia Gesner of Santa Rosa, Cal., to recondition a second-hand car, will extend her work of religious education in the diocese of Sacramento. Facilities for healthy recreation for Negroes are often lacking around missions. An appropriation to Miss Ollie M. Saxon, religious education worker in Charleston, S. C., will help equip a playground there.

* * *

Eight members of the Woman's Auxiliary executive board represent the Church's eight provinces and do all they can to aid and stimulate the work in their respective fields, by correspondence but also by personal visits wherever possible. The representative of the Province of the Pacific is Mrs. George McP. Batte, of Berkeley, Cal., who makes use of her long journey by getting stopovers for official visits along the line. She gave four weeks to making the round trip before and after one board meeting.

* * *

The executive board reminds the women of the Church of the relationship existing between the Girls' Friendly Society and the Auxiliary. It is summarized in a statement which the boards of both the GFS and the Auxiliary have endorsed:

"Since we believe the Woman's Auxiliary and the Girls' Friendly Society have a common basic program, the Woman's Auxiliary shall recommend to 'teen-age and younger girls the program of the Girls' Friendly Society; and the Girls' Friendly Society shall make an earnest effort to present the program of the Woman's Auxiliary to its older membership."

cording to statements to the executive board. The board is urging Churchwomen everywhere to act on this suggestion as something especially useful for women to do in connection with "defense."

* * *

Free China, Puerto Rico, Sacramento and South Carolina are being aided by recent appropriations from the United Thank Offering and other funds. Miss Emeline Bowne at Mao-lin, an isolated mountain community in free China where the diocese of Anking has a growing work, has started a clinic for extremely needy people, with hardly any medical supplies.

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Mr. Michael Francis Piau, (above) manager of the Bookstore at The National Council retired on January 1 after thirty-three years of service for the Church. Born in Tiffin, Ohio, he came to New York in 1908 to assist the Rev. Everett P. Smith, founder of the Bookstore, and then educational secretary of the Board of Missions. During his years at Church Missions House, Mr. Piau knew many famous Churchmen. Prior to coming to the Church Missions House Mr. Piau was connected for twenty-four years with Detroit Association of Charities.

Also retiring on January 1 are Mr. Harry L. Dederer, superintendent of the Church Missions House, and Mrs. Gertrude E. Payne, librarian.

FORTH QUIZ

Answers to questions on page 3.

1. At Long Beach, Calif. Page 12.
2. He founded the Church Pension Fund. Page 7.
3. In 1800. Page 16.
4. Giving dances, parties, barbecues, sight-seeing tours, swimming parties, etc. Page 10.
5. \$210,000. Page 6.
6. Admiral H. E. Kimmel, Commander-in-Chief of the U. S. fleet in the Pacific.
7. It is the largest on this continent and the largest Gothic cathedral in the world. Page 25.
8. On the Burma Road. Page 20.
9. U. S. High Commissioner Francis Sayre. Page 24.
10. Religious, military, pastoral. Page 8.
11. Two New England women—Charlotte R. Thorn and Mabel W. Dillingham. In 1892. Page 28.
12. More than 3,000. Page 22.
13. Womanhood ministering to the needs of the world. Page 26.

Bishops Meet February 4-5

Three missionary bishops are expected to be elected by the House of Bishops when it meets in Jacksonville, Fla., Feb. 4 and 5, on call of the Presiding Bishop.

Bishop S. Harrington Littell of Honolulu, recently has submitted his resignation, effective Feb. 27. Successors to the late Bishop Mosher of the Philippines, and the late Bishop Howden of New Mexico, also are expected to be elected.

The House of Bishops meets as a rule annually in years when no General Convention is held, and is part of Convention when it is in session.

100% Parishes. Additional parishes now in the ranks of FORTH's 100 per centers include St. Mark's Church, Upland, Calif.; St. James' Church, Macon, Mo.; Church of the Ascension, Hagood, S.C.; St. Mark's Church, Malone, N.Y.; Church of St. Michael and All Angels, Cincinnati, O.; St. Anthony's Church, Hackensack, N.J.; St. Mark's Church, North Easton, Mass.; St. Andrew's Church, Richmond, Va.; and St. Mark's Church, Yreka, Calif. New 100 per cent vestries include Emmanuel Church, Detroit, Mich., and St. John's Church, New Haven, Conn.

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Army-Navy Commission on War Job

(Continued from page 6)

vided with portable altars and Communion sets. Thousands of copies of "A Prayer Book for Soldiers and Sailors" already have been distributed and other thousands remain to be given out. Other literature, including Forward Movement booklets, is to be sent. Then there are pension premiums of chaplains when neither the chaplain's parish nor his Bishop can defray this expense. A small monthly discretionary fund for each chaplain is extremely important to enable him to provide for the sick, to send messages in case of illness and to take care of other incidental expense.

These items indicate the extent of the program which the Army and Navy Commission has laid out for the benefit of service men of all faiths. It is a program not duplicated by any other agency or by the Government. It in no way conflicts with or duplicates the work of the Y.M.C.A., Y.W.C.A., Traveler's Aid, Salvation Army, and other organizations included in the U.S.O. It is endorsed by highest ranking officials of the Government and the Army and Navy. It is a program devoted to the moral and spiritual life of young Americans.

Under Bishop Sherrill's leadership, the following members of the Army and Navy Commission work: the Rev. Henry B. Washburn, executive secretary, Boston; Mr. Ernest N. May, Wilmington, Del., treasurer; Bishops Karl Block, San Francisco; William T. Capers, Texas; Robert E. Gribbin, Western North Carolina; Henry W. Hobson, Southern Ohio; Arthur R. McKinstry, Delaware; Malcolm E. Peabody, Central New York; James DeWolf Perry, Rhode Island; Winfred H. Ziegler, Wyoming; Capt. the Rev. Sidney K. Evans, U.S.N.; the Rev. Churchill J. Gibson; Lt. Col. the Rev. Frederick P. Houghton; Lt. Col. the Rev. Arlington A. McCallum; Lt. Col. the Rev. Luther D. Miller; the Very Rev. Z. B. Phillips, Washington, D.C.; Lt. Col. the Rev. J. Burt Webster; Col.

the Rev. Clayton E. Wheat; F. Trubee Davison, Charles D. Dickey, Thomas S. Gates, Henry S. Morgan, Robert I. Randolph, H. L. Rust, Jr., Edward L. Ryerson, C. P. Taft, and Dean Vincent.

The sponsors' committee for the \$385,000 fund includes: the Rev. Endicott Peabody, Chr.; Bishop A. R. McKinstry, Delaware, executive chairman; the Rev. David R. Covell, executive secretary; Raymond E. Baldwin, James Stewart Bryan; Bishop Wallace E. Conkling, Chicago; G. Maurice Congdon, William W. Crocker, Mrs. H. P. Davison; Bishop James E. Freeman, Washington; Edward B. Greene, Samuel F. Houston; Bishop William T. Manning, New York; Frank A. McNamee, Z. C. Patten, Frank Polk; Bishop Clinton S. Quin, Texas; Mrs. Franklin D. Roosevelt, Mrs. Harper Sibley; and Bishop W. Bertrand Stevens, Los Angeles.

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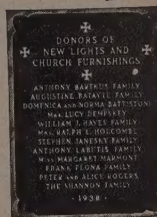
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The Church Rallies to War Service

(Continued from page 11)

home they have been in since they left their own and here many have enjoyed their first waffles and apple pie since they reached camp.

Christ Church in Alexandria, Va., also has "open house" for the men in uniform from Fort Belvoir, Fort Myers, marines from Quantico, and sailors from an occasional warship or from the Washington Navy Yard. Free sandwiches, coca cola, and coffee are provided and personally conducted tours through this famous old church of Washington and Robert E. Lee are made. Men attending services here for the first time are invited by the rector, the Rev. Edward R. Welles, to fill out cards giving name, home town, and home parish so that word may be

sent to their rector of their attendance. Churchmen of St. Luke's in Mineral Wells, Tex., of which the Rev. William D. Morgan is rector, have a "home and church" program for many of the 15,000 troops stationed at nearby Camp Wolters and entertainments have included picnics, sight-seeing tours, open-air operetta, swimming parties, an excursion to Dallas, and a visit to a real Texas cattle ranch.

Thus are many remote parishes, through the National Army and Navy Commission, the Diocesan Army and Navy Committees, and their own efforts, trying to apply practical Christianity in the national emergency.

Miss Ramee Retires

Miss Madeleine Ramee retires this month after more than twenty years of service to the domestic missionary work of the Church, at national headquarters or in the field. After two years in the national supply department of the Woman's Auxiliary, she went to California where she was secretary to Bishop Louis C. Sanford of the missionary district of San Joaquin. Returning to Church Missions House in 1924, she was secretary in the domestic missions office during the time of five Presiding Bishops and five secretaries for domestic missions, the late Dr. Carroll M. Davis, Bishop Frank W. Creighton, Dr. Lewis B. Franklin (acting), Bishop Frederick B. Bartlett, and the Rev. Dr. George A. Wieland. Missionaries throughout the entire United States value her personal friendship.

C. F. Andrews, who was called the most-loved man in India, gave some talks to Cambridge students shortly before the war started and later, just before his death, he wrote out the talks in India, with many illustrations from the life of India he knew so well. Entitled *The Good Shepherd* (Toronto, Musson, 1940, 205 pages, \$2.50), dealing with "the supreme need of quiet devotion in the pastoral work of the Church . . . all the more necessary in these troublous days," his book is welcomed by clergy, seminary students and lay people.

Youthful Listener. Richard Derby of Gowanda, N.Y., is only four years old, but he writes a labored but legible hand, and he regards himself as a sufficiently developed Churchman to write to the Presiding Bishop: "I listened to your broadcast and enjoyed it very much." Richard goes to St. Mary's Church school, and the pupils of that school were listening.

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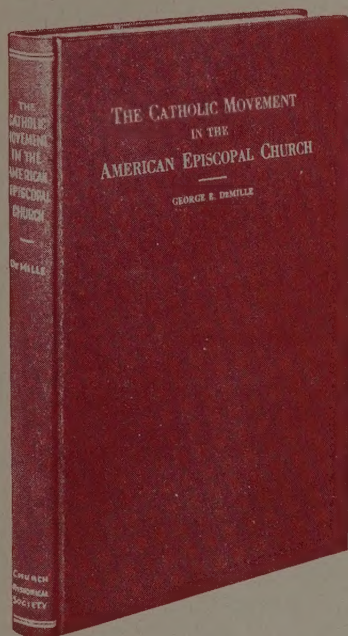
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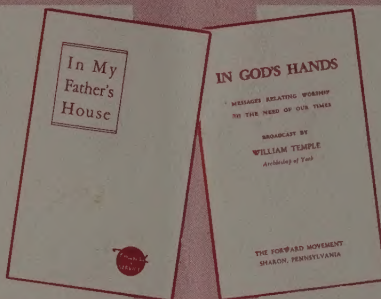
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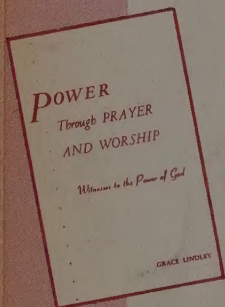


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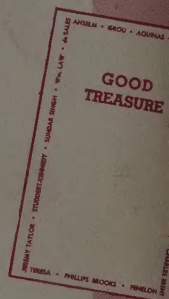
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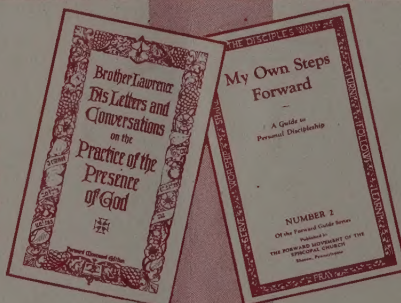
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